

The logo consists of two large, bold, black letters 'R' and 'R' with a red ampersand symbol between them. The letters have a slight shadow effect.

REASON & REVELATION

A Monthly Journal of Christian Evidences

JANUARY 2018 • VOL. 38 • NO. 1

DID PAUL ENDORSE SLAVERY?

BABEL: MORE HISTORICAL CONFIRMATION OF THE BIBLE

Did **Moses** Write
Deuteronomy 34?

PEREGRINE
FALCONS
& GOD

2017
Bound
Volumes



Article In Brief... **GOD**

Though Bible critics allege that Paul and other Bible writers endorsed slavery, they rarely (if ever) investigate the matter fairly. The fact is, Paul's instruction for Christian slaves to honor their masters is perfectly consistent with the rest of God's Word regarding all Christians submitting to those in positions of authority. What's more, far from endorsing sinful slavery, Paul's teachings, taken to their logical conclusion, would eventually lead truth-seeking slave owners and government officials to bring an end to any kind of cruel, sinful captivity.

THOUSANDS of years prior to the establishment of the Lord's Church, and long before Paul addressed the conduct of Christian slaves in the first century, various forms of slavery were commonplace. In fact, virtually every ancient civilization used slaves.¹ Slavery was prevalent enough in Babylon in the 18th century B.C. to be mentioned numerous times in the Code of Hammurabi.² The Egyptians enslaved hundreds of thousands of Israelites in the 16th century B.C. (Exodus 1; cf. Numbers 1:46). Historians estimate that, by the time Paul wrote his New Testament epistles in the first century A.D., five to eight million slaves resided within the Roman Empire,³ including 15-25% of the total population of Italy.⁴

"SLAVERY"—A BROAD TERM IN THE FIRST CENTURY

THE English term "slave" is translated from the Greek word *doulos*. Some translations use the term "servant" (or "bondservant"), but *doulos* is best translated "slave" (especially since "in normal usage at the present time the two words ["slave" and "servant"—EL] are carefully distinguished").⁵ So what is meant by "slave" or "slavery"? Americans often envision ancient slavery as the kind of oppressive bondage that was popular among many slave owners in North America in the 18th and 19th centuries, when millions of Africans were stolen from their homelands and shipped across the Atlantic. Certainly, some first-century slavery was similar, but often

it was quite different. For example, slavery in New Testament times was not based on race. Many foreign soldiers and their families became slaves after being captured during times of war.⁶ What's more, "[s]ome became slaves because they could not pay back the money they had borrowed. The government would also take people into slavery if they could not pay their taxes. There were also many cases of poor people selling their children as slaves to richer neighbours."⁷

Consider the fact that the ancients would likely interpret certain modern American practices as forms of "slavery." For example, hundreds of thousands of Americans who work, labor nearly one-third of every year **for the government**. That is, Americans are **forced** by the government **with the threat of fines and imprisonment** to pay over 100 days wages to local, state, and federal governments every year in the form of taxes. Many Americans hand over more money to the government each year than they spend on food, clothing, and shelter combined.⁸ According to irs.gov, U.S. citizens who fail to pay government-mandated taxes can be prosecuted and imprisoned for up to five years. And what about the military draft—"the practice of **ordering people by law to serve** in the armed forces"?⁹ To this day, all 18-25-year-old males in the U.S. are required to register with the Selective Service System in case of "a crisis requiring a draft"¹⁰—a draft in which thousands or millions of men would be forced to go to war, and possibly die for their country, whether they wanted to or not.

Please understand, I am not suggesting that we should defraud the government, or that we should refuse

to submit to its authority if the draft is reinstated. I am simply suggesting that “slavery” was broadly defined in the first century. When people ask questions such as “Did Paul endorse slavery?” we must understand that there were various kinds of slavery in the first century, including some forms that resemble certain practices today which may be generally accepted and morally justified.

DEFINE “ENDORSE”

DID Paul “endorse” slavery? The word “endorse” means “to publicly or officially say that you support or approve of (someone or something).”¹¹ To endorse is to advocate or champion an idea, a thing, or a person. Did Paul “endorse” slavery? Did he champion it or publicly promote it as one advocates a particular product or political candidate? No, at least not the kind of slavery most people think of when they hear the term.

In truth, Paul specifically condemned “kidnappers” (*andrapodistais*) or “menstealers” (KJV) as lawless and insubordinate individuals who practice that which is “contrary to sound doctrine” (1 Timothy 1:10). Danker, et al. defines this kidnapper as a “slave-dealer.”¹² Far from endorsing such activity, Paul groups these men-stealing, slave traders with murderers, liars, and other ungodly sinners (1 Timothy 1:9-10).

Yet, five chapters later Paul wrote: “Let as many bondservants [*doulos*, slaves] as are under the yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed. And those who have believing masters, let them not despise them because they are brethren, but rather serve them

because those who are benefited are believers and beloved. Teach and exhort these things” (1 Timothy 6:1-2). What did Paul instruct Timothy to teach the various Christian slaves in the first century? To respect, honor, and even serve their masters (i.e., to set a good example of Christianity before them).

PAUL ENDORSED GODLY SUBMISSION, NOT SINFUL FORMS OF SLAVERY

PAUL’S instruction for slaves to honor their masters is perfectly consistent with the rest of God’s Word regarding all Christians submitting to those in positions of authority. To the Christians living in the heart of the Roman Empire, Paul taught: “Let every soul be subject to the governing authorities.... Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor” (Romans 13:1,7; cf. Matthew 22:21).¹³ Similarly, Peter wrote: “Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme, or to governors....

For this is the will of God.... Honor all people. Love the brotherhood. Fear God. Honor the king” (1 Peter 2:13-17). Was the Roman Empire corrupt in many ways? Certainly. Was a Christian’s submission to Rome a blanket endorsement of the Empire? Not at all. But Christians were (and are) to be humbly compliant.

God expects all Christians to have a spirit of submission. Children are to submit to their parents (Ephesians 6:1-3). Young people are to be submissive to older people (1 Peter 5:5). Wives are to submit to their husbands (1 Peter 3:1-2). Members of local churches are to submit to their overseeing elders who rule over them (Hebrews 13:17; Acts 20:28). Local shepherds are to submit fully to the Chief Shepherd (1 Peter 5:1-4). In short, all Christians, including those in leadership positions, are to “be submissive to one another, and be clothed with humility, for ‘God resists the proud, but gives grace to the humble’” (1 Peter 5:5). And, yes, God expects His people to humbly “submit...to every authority instituted

Reason & Revelation is published monthly by Apologetics Press, Inc. Periodicals postage paid at Montgomery, AL. **Postmaster:** Send address changes to **Reason & Revelation**, 230 Landmark Dr., Montgomery, AL 36117; **ISSN:** [1542-0922] **USPS#** 023415.

Apologetics Press is a non-profit, tax-exempt work dedicated to the defense of New Testament Christianity. Copyright © 2018. All rights reserved.

Editor:

Dave Miller, M.A., M.Div., M.A.R., Ph.D.*
(*Communication, Southern Illinois University)

Associate Editor:

Jeff Miller, M.S., Ph.D.*
(*Biomechanical Engineering, Auburn University)

Annual Subscription Rates:

\$14.00	Domestic
\$12.00	Domestic Bulk (5+ to same address)
\$14.00	Canada & Overseas (plus shipping)

General inquiries, changes of address, or international callers:

Phone: (334) 272-8558
Fax: (334) 270-2002

Orders:

Phone: (800) 234-8558
Fax: (800) 234-2882

On-line Web store/catalog, subscription order/renewal form, current issues, archives, and other information (all orders processed on a secure server):

URL: www.ApologeticsPress.org
URL: espanol.ApologeticsPress.org/espanol
E-mail: mail@ApologeticsPress.org

Discovery—Scripture & Science for Kids is a sister publication for children. For more information, please contact our offices or visit the Discovery Web site at:
URL: www.DiscoveryMagazine.com

among men,” whether to kings or to slave masters (1 Peter 2:13,18, NIV).

SUBMISSION FOR A HIGHER PURPOSE

GOD did not create the practice of slavery. Furthermore, Paul’s inspired instructions regarding a slave’s submission to his master were not given because God favors a master over his slave (Galatians 3:28), or because He simply wants some people to have harder lives than others. The specific purpose that Paul gave for Christian slaves submitting to their pagan masters was “so that the name of God and His doctrine may not be blasphemed” (1 Timothy 6:1).

Imagine if Christian slave after slave in the first century became less submissive to their masters as they learned more about the equality of all mankind (Genesis 1:26-27). Consider how the reputation of Christianity would have been greatly tarnished in the eyes of the unbelieving world if Paul explicitly taught that all slaves should be set free. As William Barclay noted: “For the Church to have encouraged slaves to revolt and rebel and rise against their masters would have been fatal. It would simply have caused civil war, mass murder, and the complete discredit of the Church.”¹⁴

God, in His infinite wisdom, commands all men to do their best to make the most for the cause of Christ **in whatever situation** they find themselves. “Let each one remain in the same calling in which he was called. Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. For he who is called in the Lord while a slave is the Lord’s freedman. Likewise he who is called while free is Christ’s slave” (1 Corinthians 7:21-23). Whether a person becomes a Christian while in

slavery or in a terrible marriage, God wants His people to change from the inside out and have a positive spiritual impact on others. **Be obedient** to parents, husbands, governing officials, and yes, even slave owners. “Let your light so shine before men, that they may see your good works **and glorify your Father in heaven**” (Matthew 5:16). Rather than giving people reasons to curse Christ and His doctrine, be obedient to all those in positions of authority “for the Lord’s sake” (1 Peter 2:13). Be honorable at all times so that you may “put to silence the ignorance of foolish men” and “by your good works which they observe, glorify God in the day of visitation” (1 Peter 2:15,12; cf. 3:1-2). In short, “humble yourselves under the mighty hand of God, that He may exalt you in due time” (1 Peter 2:6).

TAKING PAUL’S TEACHING TO ITS LOGICAL CONCLUSION

OVER time, with the spread of Christianity (cf. Acts 19:10,26; 21:20) and with increasing numbers of slave masters becoming Christians, the physical lives of many slaves would have improved dramatically. As slave owners with honest and good hearts learned (1) to love the Lord with all their heart, soul, mind, and strength, and (2) to love their neighbors (including their slaves) as themselves (Matthew 22:36-40), they would give up “threatening” (Ephesians 6:9). As Christian slave owners contemplated treating others how they want to be treated (Matthew 7:12), they would give their slaves “what is just and fair,” knowing that they, too, had a Master in heaven (Colossians 4:1). As slave owners submitted to Christ, they would be transformed by the Gospel, learning to be “kindly affectionate” to

everyone (Romans 12:2,10), including all those who served them. In short, far from endorsing sinful slavery, Paul’s teachings, **taken to their logical conclusion**, would eventually lead truth-seeking masters and government officials to help bring an end to any kind of cruel, sinful captivity.¹⁵

ENDNOTES

- ¹ “History of Slavery” (no date), *History World*, www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ac41.
- ² “Code of Hammurabi, King of Babylon” (no date), https://archive.org/stream/cu31924060109703/cu31924060109703_djvu.txt.
- ³ Walter Scheidel (2007), “The Roman Slave Supply,” p. 6, <https://www.princeton.edu/~pswpc/pdfs/scheidel/050704.pdf>.
- ⁴ Scheidel, pp. 3-6.
- ⁵ Frederick William Danker, William Arndt, and F.W. Gingrich (2000), *Greek-English Lexicon of the New Testament* (Chicago: University of Chicago), p. 260.
- ⁶ John Simkin (2014), “Slavery in the Roman Empire,” *Spartacus Educational*, <http://spartacus-educational.com/ROMslaves.htm>.
- ⁷ Simkin.
- ⁸ Scott Greenberg (no date), *Tax Foundation*, <https://taxfoundation.org/tax-freedom-day-2016-april-24/>.
- ⁹ “Conscription,” *Merriam-Webster.com*, <https://www.merriam-webster.com/dictionary/conscription>, emp. added.
- ¹⁰ “Who Must Register” (2008), Selective Service System, <https://web.archive.org/web/20090507213840/http://www.sss.gov/FSwho.htm>.
- ¹¹ “Endorse,” *Merriam-Webster.com*, <https://www.merriam-webster.com/dictionary/endorse>.
- ¹² Danker, et al., p. 76.
- ¹³ All bold text in Scripture quotations has been added for emphasis.
- ¹⁴ William Barclay (1956), *The Letters to Timothy, Titus, and Philemon* (Philadelphia: Westminster), p. 141.
- ¹⁵ For a more extensive response to questions regarding slavery, and especially slavery in the Old Testament, see Kyle Butt (2005), “Defending the Bible’s Position on Slavery,” *Reason & Revelation*, 25[6]:41-47, June, https://www.apologeticspress.org/pub_rar/25_6/0506.pdf.

Did Moses Write Deuteronomy 34?

Eric Lyons, M.Min.

THE Holy Spirit is silent regarding whom He used to pen certain books of the Bible. Job and 1 and 2 Kings fall into this “unknown writer” category. Other books of the Bible, however, clearly identify the individual through whom the Holy Spirit chose to communicate His message. We know that the apostle Paul wrote to the Corinthians (1:1-2), while Peter wrote two of the New Testament epistles, which we call 1 and 2 Peter.

Repeatedly in Scripture, the Holy Spirit indicated that Genesis through Deuteronomy was penned by the inspired writer Moses. Exodus 24:4 indicates that “Moses wrote all the words of Jehovah.” Deuteronomy 31:9 reveals that “Moses wrote this law and delivered it unto the priests...” (cf. Exodus 34:27; Numbers 33:2; etc.). Furthermore, Bible writers throughout the Old Testament credited Moses with writing the Pentateuch (also known as the Torah or “the Law”). A plain statement of this commonly held conviction is expressed in Joshua 8:32: “There in the presence of the Israelites, Joshua copied on stones **the law of Moses, which he [Moses] had written**” (NIV).¹ Notice also that 2 Chronicles 34:14 states: “Hilkiah the priest found **the Book** of the

law of Jehovah **given by Moses**” (cf. Ezra 3:2; 6:18; Nehemiah 13:1; Malachi 4:4). As Josh McDowell noted in his book, *More Evidence that Demands a Verdict*, these verses “refer to an actual written ‘law of Moses,’ not simply an oral tradition.”² [NOTE: In the Hebrew Bible, Genesis through Deuteronomy was considered one unit, and thus frequently was called “the Law” or “the Book” (2 Chronicles 25:4; cf. Mark 12:26). They were not intended to be five separate volumes in a common category, but rather, are five divisions of the same book. Hence, the singular biblical references to “the Law” or “the Book.”]

The New Testament also shows no hesitation in affirming that Moses wrote the Pentateuch. John wrote: “The law was given through Moses” (John 1:17). With this Paul concurred, saying, “For **Moses writes** about the righteousness which is of the law, ‘The man who does those things shall live by them’” (Romans 10:5, NKJV). Jesus Himself claimed “the Law” came from Moses. In Mark 7:10 Jesus quoted from both Exodus 20 and 21, attributing the words to Moses. Mark also recorded a conversation Jesus had with the Pharisees regarding what “Moses permitted” and “wrote” in Deuteronomy chapter 24 (Mark 10:3-5; cf. Matthew 19:8). But, perhaps the

most convincing passage of all is found in John 5:46-47 where Jesus said: “For if you believed **Moses**, you would believe Me; for he **wrote about Me**. But if you do not believe **his writings**, how will you believe My words?” (John 5:46-47).

Even for those who are completely convinced by the evidence that Moses was the inspired writer of “the Law,” some respectfully question whether he actually penned the end of Deuteronomy, which records the death and burial of Moses, as well as “the changing of the guard,” from Moses to Joshua. How could Moses have recorded these things if he had already died?

First of all, is it possible that the same God Who gave Moses supernatural revelation about what happened at the beginning of the Creation of the Universe (which no human being witnessed) also supernaturally revealed to Moses what would happen at (and after) his death? To ask is to answer. Furthermore, God revealed a number of things to Moses about the future that he penned in the Pentateuch—from Israel’s future earthly kings (Genesis 36:31; Deuteronomy 17:14-15) to the coming of Jesus, the King of kings (Genesis 3:15; 12:1-3; 22:18; 49:10; Numbers 24:17; Deuteronomy 18:15-18). If Moses could write accurately through inspiration about events that would happen hundreds of years after his death, could he not also write about his impending death? Certainly he could.

It also may be, however, that a Bible believer could reasonably and respectfully make the case that, though Moses wrote the Pentateuch, the last few sentences in Deuteronomy could have been written by another inspired writer (possibly Joshua). Even J.W. McGarvey, who penned an entire volume defending the Mosaic authorship of

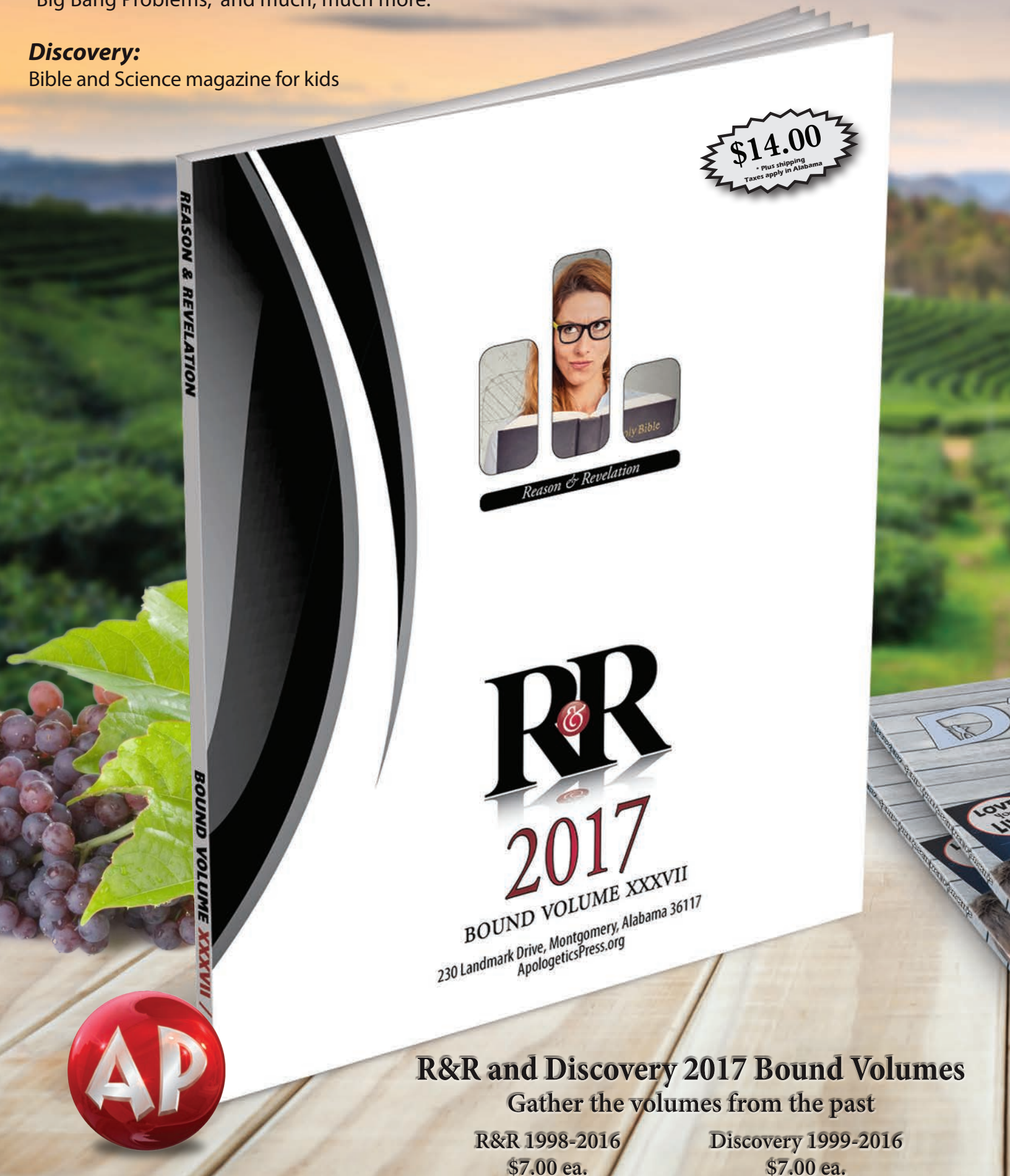
(cont. on p. 8)

Reason and Revelation:

Twelve issues containing articles on "7 Reasons the 'Multiverse' is not a Valid Alternative to God," "Apologetics is Evangelism," "Does the Bible Teach a Flat Earth?," "Did Jesus Sweat Blood?," "Big Bang Problems," and much, much more.

Discovery:

Bible and Science magazine for kids



R&R and Discovery 2017 Bound Volumes

Gather the volumes from the past

R&R 1998-2016

\$7.00 ea.

Discovery 1999-2016

\$7.00 ea.

2017 BOUND VOLUMES

Great picks to have
in your library



\$14.00

* Plus shipping
Taxes apply in Alabama

Order today by calling
(800) 234-8558
or by visiting
ApologeticsPress.org

Deuteronomy in 1902, believed that “the account of the death of Moses, and some comments on his career... undoubtedly came from the pen of some later writer or writers.”³

Consider a possible modern-day parallel: What if a mother wrote a 200-page book titled “10 Things to Remember when Educating Kids at Home,” but as she was finishing the final few sentences (after having already concluded her 10 main points) she suffered a stroke and died? Could her husband and children publish the book and call her the author even though they actually completed the final 10 sentences of the book? Surely few, if any, would think that such actions on the part of the family would be unfair or dishonest. However, if the mother was called the author but had not written any of the book, such attribution could legitimately be considered deceitful. Or, if she was called the author, but most of the material was written hundreds of years later, that, too, would be a false claim.

In short, the account of Moses’ death serves as no stumbling block to the Christian. Perhaps Moses recorded it by divine revelation prior to his death. Or, perhaps God used Joshua or someone else of His choosing to pen it by inspiration. Either way, one can still be confident that “the Book of the law of the Lord” was “given by Moses” (2 Chronicles 34:14).

ENDNOTES

- ¹ All bold text in Scripture quotations has been added for emphasis.
- ² McDowell, Josh (1975), *More Evidence that Demands a Verdict* (San Bernardino, CA: Campus Crusade for Christ), pp. 93-94.
- ³ McGarvey, J.W. (1902), *The Authorship of the Book of Deuteronomy* (Cincinnati, OH: Standard Publishing), p. 199.

Babel: More Historical Confirmation of the Bible

Dave Miller, Ph.D.

The Bible possesses the attributes of divine inspiration with sufficient internal evidence to establish its divine origin. Hence, when it relates a historical incident that occurred thousands of years ago, one would naturally expect that such an incident might well be noted in other historical accounts from antiquity. Of course, one would not expect all, or even many, of the details to match exactly for at least two reasons: (1) the oral transmission of history is inevitably subject to human frailty, including both accuracy of memory and temptation to embellish, and (2) false religion has the tendency to distort and recast history in order to suit its own purposes and achieve its own agenda. An excellent example of these tendencies is seen in the multiplicity of, and variety in, the multitude of accounts of the great Flood of Noah’s day.¹ Though they differ widely from culture to culture, country to country, and century to century, nevertheless, they share substantial agreement in too many significant features not to have arisen from the same historically factual event.

Consider another great event whose historicity is set forth in Scripture as factual:

Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt

there. Then they said to one another, “Come, let us make bricks and bake them thoroughly.” They had brick for stone, and they had asphalt for mortar. And they said, “Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.” ...So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth (Genesis 11:1-9).

The great Joseon (Chosun) nation was a Korean dynastic kingdom that flourished for five centuries (1392-1897).² During the 17th century, Korea was largely closed to the West and somewhat of a mystery to Europeans. But for a group of way-faring Dutchmen on a journey to Japan, that all changed in 1653 when their ship “De Sperwer” (The Sparrowhawk) was shipwrecked on Jeju (formerly Cheju-do) Island off the coast of South Korea. The 36 survivors were taken into custody by the local prefect and, within a year, transferred from the island to the capitol of Seoul on the mainland where they spent the next 12 years. At the end of 13 years, in September 1666, eight survivors managed to escape to Japan. One of those survivors, Hendrick Hamel, spent

the ensuing year in Nagasaki writing an account of his observations and experiences in Korea, which was published in 1668 under the title *Journal van de Ongeluckige Voyage van 't Jacht de Sperwer*. In what was essentially the first Western account, Hamel provided the world with a firsthand description of Korean society and culture. Only recently was his account translated accurately by a Dutchman based on the original manuscript.³

Apart from his fascinating assessment of Korean life in the 17th century, Hamel provides a portrait of religious life, including the customs and practices of Confucianism. At one point in his narrative, he makes a passing remark concerning the beliefs held by the Confucian monks: “Many monks believe that long ago all people spoke the same language, but when people built a tower in order to climb into heaven the whole world changed.”⁴ Keep in mind that Hamel encountered the monks’ belief circa 1660. No one knows for how long this belief was part of the religious traditions of Korea. Hamel claims that “many” of the monks believed the matter, and that the event occurred “long ago.”

Observe that the belief of the non-Christian monks regarding the Tower of Babel contained four salient points that explicitly and directly connect with the biblical account:

- (1) The entire world’s population spoke a single language;
- (2) The people constructed a tower;
- (3) Their stated goal was to climb into heaven;
- (4) Their efforts affected the entire world.

All four of these features are included in the biblical record found in Genesis 11:

- (1) “[T]he whole earth had one language and one speech” (vs. 1).
- (2) “Come, let us build ourselves a city, and a tower” (vs. 4).

(3) “a tower whose top will reach into heaven” (vs. 4, NASB).

(4) “So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city” (vs. 8).

Christianity and the Bible have nothing to fear from the unbelief, skepticism, and hostility of infidelity. The more information surfaces from history and nature, the more the Bible is confirmed in its uncanny accuracy and supernatural endowment.⁵

ENDNOTES

¹ See Kyle Butt and Harrison Chastain (2015), “Noah’s Flood and The Epic of Gilgamesh,” Apologetics Press, [http://www.apologeticspress.org/apcontent.aspx?category=13&article=5194&topic=100](http://apologeticspress.org/APContent.aspx?category=13&article=5194&topic=100);

Eric Lyons and Kyle Butt (2003), “Legends of the Flood,” Apologetics Press, <http://www.apologeticspress.org/apcontent.aspx?category=9&article=64>.

² The following historical details are gleaned from Gari Ledyard (1971), *The Dutch Come to Korea* (Seoul, Korea: Royal Asiatic Society); Keith Pratt and Richard Rutt (2013), *Korea: A Historical and Cultural Dictionary* (London: Routledge).

³ Hendrik Hamel (1668), *Hamel’s Journal: And, A Description of the Kingdom of Korea, 1653-1666*, trans. Jean-Paul Buys (Seoul, Korea: Royal Asiatic Society, Korea Branch, 1994 edition).

⁴ *Ibid.*, p. 61.

⁵ My thanks to Shane Fisher, missionary to Korea, for calling my attention to this fascinating incident.



IT is well known that the pagan people of antiquity were superstitious in their religious practices.¹ Do the prohibitions for the Israelites about mixing materials like wool and linen in weaving their clothes² indicate that Moses was superstitious and that God was not the ultimate Author of the books of Moses?³

Admittedly, there are various prohibitions and comments made within the Law of Moses that simply do not make a lot of sense to the modern mind without more information about the time and culture of

the Israelites who lived 3,500 years ago. Before responding to the allegation that Moses was uninspired and superstitious in the matter at hand, therefore, one should immediately be struck by the fact that making “knee jerk” accusations, without deeper study, demonstrates bias and is bound to result in mistakes. As Solomon rightly stated: “The first one to plead his cause seems right, until his neighbor comes and examines him” (Proverbs 18:17).

So, why would God through Moses command the Israelites not to wear “a garment of mixed linen and wool”

(Leviticus 19:19)? Commentators give several possible explanations. Adam Clarke argues that garments with mixed threads or patterns could encourage vanity and an attention-seeking mentality among the Israelites, instead of the humble faith that God desires from His followers.⁴ Others highlight that the prohibition may have had health concerns at its root.⁵ Charles Whitlaw, in his monumental work *The Scriptural Code of Health*, notes that modern science has proven that “[w]ool when combined with linen increases its power of passing off the electricity from the body; in hot climates it brings on malignant fevers and exhausts the strength, and when passing off from the body, it meets with the heated air, inflames, and excoriates like a blister.”⁶

Perhaps a more likely explanation lies in the consideration that God was acutely aware of the pagan practices of those around the Israelites with whom they had mingled or would soon mingle. For instance, three times Moses commanded the Israelites not to boil a young goat in its mother’s milk,⁷ a practice which we now know was used in ancient pagan religions when one wished to approach a god to worship.⁸ Clearly, certain injunctions were given to the Israelites to buffer them from the paganism around them and simultaneously to keep the Israelite nation holy in the eyes of Gentiles—set apart from all other nations. In fact, a central theme of the book of Leviticus, wherein the passage at hand is found, is holiness, with various forms of the word occurring 152 times.⁹ It should come as no surprise, therefore, that various commentators argue that Leviticus 19:19 and Deuteronomy 22:11 were rules given by God to keep

the Israelites from engaging in the superstitious and idolatrous practices of those around them.¹⁰ Rather than proving Moses was superstitious and pagan like those around him, the exact opposite is the case. Unlike the contemporary societies of their time, the Israelites were more advanced in their knowledge—as though they were being properly educated by Someone with significantly more knowledge than the common people of the day.

While it is not certain why Moses prohibited wearing garments comprised of wool and linen, it is certain that he cannot justly be accused of being a superstitious pagan. Legitimate, logical possibilities exist that clarify why such injunctions could have been given. As is the case 100% of the time, no accusation against the integrity of Scripture can be maintained after careful, fair examination of all reasonable, possible explanations.

ENDNOTES

¹ Cf. Eric Lyons and Kyle Butt (2015), “3 Good Reasons to Believe the Bible is from God,” *Reason & Revelation*, 35[1]:8.

² Cf. Leviticus 19:19; Deuteronomy 22:11.

³ Note that regardless of the rationale for the command given in Leviticus 19:19, the world does not live under the Law of Moses today, but rather, the Law of Christ (Colossians 2:14; Hebrews 7:12; 8:7-13; 9:11-17; Galatians 3:28; 5:1-4; Romans 7:6; 10:12; Ephesians 2:14-16).

⁴ Adam Clarke (2013), *Adam Clarke’s Commentary*, Wordsearch Database, Leviticus 19:19.

⁵ *The Pulpit Commentary: Volume 2: Leviticus and Numbers* (2007), Wordsearch Corp., Leviticus 19:19; Robert Jamieson, A.R. Fausset, and David Brown (1871), *Jamieson, Fausset, and Brown Commentary* (Wordsearch Corp.), Leviticus 19:19.

⁶ Charles Whitlaw (1838), *The Scriptural Code of Health, with Observations on the Mosaic Prohibitions, and on the Principles and Benefits of the Medicated Vapour Bath* (London: self-published), p. 68.

⁷ Exodus 23:19; 34:26; Deuteronomy 14:21.

⁸ Gleason L. Archer (1974), *A Survey of Old Testament Introduction* (Chicago: Moody Press), p. 174.

⁹ Dave Miller (2017), *A Summary of the Bible* (Montgomery, AL: King Solomon Publications), p. 6.

¹⁰ E.g., Jamieson, Fausset, Brown, Leviticus 19:19; Jamieson, Fausset, Brown, Deuteronomy 22:11; Matthew Henry (2014), *Matthew Henry’s Commentary on the Whole Bible* (Wordsearch Bible), Deuteronomy 22:11.

SPEAKING SCHEDULES

Kyle Butt

January 5-7 Buford, GA (770) 945-8620

Eric Lyons

February 3-4 Augusta, GA (706) 855-0801

Dave Miller

January 12-14 Weeki Wachee, FL (615) 648-5114

January 19-21 Huntsville, AL (256) 895-8717

Jeff Miller

January 12-14 Weeki Wachee, FL (615) 648-5114

January 19-21 Cookeville, TN (931) 858-7460



Meaning of “Apostles” in 1 Corinthians 15

Dave Miller, Ph.D.

Q: “In 1 Corinthians 15:3-9, where Paul talks about those who had seen Jesus after his resurrection, in verse 5 he says that he was seen of Cephas and then of the twelve. But then in verse 7, he says he was seen of James; then all of the apostles. Do we know if he was just referring to the twelve “official” apostles again, or other men like Barnabas and James the brother of Jesus, who are also referred to as apostles in the Bible?”

A: Four observations help to clear up this confusion:

(1) The appearance to Cephas is referred to in Luke 24:34, but we have no way of knowing the circumstances/opportunity;

(2) “The Twelve” was an official designation for the original 12 apostles, though at the time Jesus was seen by them, Judas was deceased leaving only 11. This appearance occurred in John 20:26-29;

(3) The reference to James in verse 7 is a reference to “James the Just” who

was a physical brother of Jesus and not one of the Twelve (though designated an “apostle,” a term which was applied to others besides the Twelve since *apostolos* simply means “one sent”). This is the James who wrote the book of James;

(4) The phrase “all the apostles” in verse 7 refers to one of the appearances noted in Acts 1:3. Verse 2 makes it clear that these appearances occurred with reference to “these men,” i.e., the original apostles.

Falcons, Guided Missiles, and God



Kyle Butt, M.Div.

YOU might not be aware that in certain scientific circles there is a heated debate as to how birds of prey, especially peregrine falcons, are so adept at catching their prey. These amazing birds can reach speeds of over 200 mph and successfully snatch a bird out of the air. A vast amount of research has been done in an attempt to identify exactly how this is possible. New research, highlighted by NPR science writer Rebecca Hersher, suggests that peregrine falcons use virtually the same technique as rocket scientists use to program their guided missiles.

Hersher focuses on the work of several Oxford research scientists that recently came out in the *Proceedings of the National Academy of Sciences*.¹ Their research points to the fact that peregrine falcons use something called proportional navigation. Hersher explains: “Proportional navigation is based on the idea that if you’re a missile (or falcon) it’s possible to collide with an object (or prey) simply by tracking how the line between you and the target is changing.”² One of the researchers noted: “There is an elegance to the fact that this is the same thing control missile engineers have ended up at.”³

It should come as no surprise, then, that when God confronted Job, He asked Job: “Does the hawk fly by your wisdom, and spread its wings

toward the south? Does the eagle mount up at your command?” (Job 39:26-27). When talking about the peregrine falcon, we are literally dealing with rocket science. But it does not take a rocket scientist to know that such intelligent design capabilities cannot come about by an evolutionary process of random events over millions of years.

ENDNOTES

¹ Rebecca Hersher, *Peregrine Falcons Attack Like Missiles to Grab Prey Mid-air, Scientists Find*, NPR, https://www.yahoo.com/news/m/12d81f0e-6afb-3c57-9f34-1a7a4a2e29/ss_peregrine-falcons-attack-like.html.

² Ibid.

³ Ibid.



NOTE FROM *The Editor*



2017 Bound Volumes of AP Journals

At the end of each year, Apologetics Press produces beautifully bound volumes of our two monthly magazines. *Reason & Revelation* is our full-color journal on Christian evidences for college students and adults. *Discovery* is our magazine of Bible and science for kids, designed to instill in children biblical faith in the Creator and His Word. All bound volumes contain 12 issues and a comprehensive index, making them ideal reference tools for homeschooling and Bible classes. The 2017 *R&R* volume is \$14 and all previous volumes (1998-2016) are half price. Save even more by purchasing the complete set of 20 for only \$100. The 2017 *Discovery* volume is also \$14. All previous volumes (1999-2000, 2004-2016) are half price. Save even more by purchasing the complete set of 16 for only \$80.

Last year's *R&R* articles included: Epigenetics and Evolution; Antibiotic Resistance and Evolution; Fruit Fly Mutations; Understanding the Bible Better; 7 Reasons the Multiverse is not a Valid Alternative to God; Quantum Mechanics: No Universal Cause Necessary?; En-Gedi Scrolls and Bible Accuracy; Apologetics Is Evangelism;

Why Be An Atheist?; Does the Bible Teach a Flat Earth?; Did God Approve of Rahab's Lie?; Did Jesus Sweat Blood?; Flat or Spherical Earth? Evaluating Astronomical Observations; Aesthetic Argument for the Existence of God; Canaanite DNA and the Biblical Canon; The Moon Is A Witness; Big Bang Problems; Science as a Tool of Evangelism; Evolutionists Have Blind Faith; and Atheists' Design Admissions.

Last year's *Discovery* magazine addressed the following subjects: Goals and Hard Work; Dinosaurs; Design of the Human Body; Abraham; Proofs of Evolution Exposed; Evidence for Creation; Books of Poetry; Bears; Major Prophets; Design in Animals; Porcupines; and Washington, D.C.

Remember that for both *Discovery* and *Reason & Revelation*, whenever the bound volumes go out of print, they are gone forever; we do not reprint them. So be sure to order your copies soon.

Dave Miller

See Center Spread
for More Details